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PHILADELPHIA.

For "The Friend."

Thomas Edward—A Scotch Naturalist.

(Continued from page 339.)

Among Thomas Edward's collections was large variety of insects. "He had these nned down in boxes in the usual manner. e numbered them separately. When he had tained the proper names of the insects, his tention was to prepare a catalogue. He new that there were sheets of figures sold r that and similar purposes, but he could t afford to buy them. He accordingly got lot of old almanacs and multiplication-tables, d cut out the numbers. It was a long and dious process, but at length he completed it.

"When the insects were fixed and num-ered, Edward removed the cases into his rret preparatory to glazing them. He piled em one upon the other, with their faces wnward, in order to keep out the dust. here were twenty boxes, containing in all ne hundred and sixteen insects. After ob-ining the necessary glass, he went into the rret to fetch out the cases. On lifting up e first case, he found that it had been en-rely stripped of its contents. He was per-ctly horrified. He tried the others. They ere all empty! They contained nothing but e pins which had held the insects, with here d there a head, a leg, or a wing. A more mplete work of destruction had never been itnessed. It had probably been perpetrated y rats or mice.

"His wife, on seeing the empty cases, asked im what he was to do next. 'Weal,' said e, 'it's an awfu' disappointment; but I think e best thing will be to set to work and fill em up again.' To accumulate these nine undred and sixteen insects had cost him ur years' labor! And they had all been stroyed in a few days, perhaps in a single ght!

"Edward duly carried out his purpose. He ent moth-hunting as before; he hunted the oors and the woods, the old buildings and e grave-yards, until, in about four more ears, he had made another collection of in-cts; although there were several specimens ntained in the former collection that he uld never again meet with.

"Edward had now been observing and col-cting for about eight years. His accumula-ons of natural objects had therefore become nsiderable. By the year 1845, he had pre-rved nearly two thousand specimens of liv-ing creatures found in the neighborhood of Banff. About half the number consisted of quadrupeds, birds, reptiles, fishes, crustacea, star-fish, zoophytes, corals, sponges, and other objects. He had also collected an immense number of plants. Some of the specimens were in bottles, but the greater number were in cases with glass fronts. He could not afford to have the cases made by a joiner; so he made the whole of them himself, with the aid of his shoe-maker's knife, a saw, and a hammer.

"In order to make the smaller cases, he bought boxes from the merchants; and in breaking them up, he usually got as many nails as would serve to nail the new cases together. To make the larger cases, he bought wood from the carpenters. He papered the insides, painted the outsides, and glazed the whole of the cases himself. The thirty cases containing his shells were partitioned off, each species having a compartment for itself. This was a difficult piece of work, but he got through it successfully. There were about three hundred cases in all."

There was a fair held twice a year at Banff, when the young lads and lasses came in from the country to be hired, and the farmers and their wives came to hire them. On two of these occasions, in 1845 and 1846, Edward exhibited his collection with some success, and was encouraged thereby to remove it to Aberdeen, as a larger city, and there open a permanent exhibition. But this venture proved financially unsuccessful; and he was compelled to sell the labor of years of exposure and earnest labor to obtain the means of paying the debts he had incurred; and then to fall back upon his old friend—shoemaking—to support his family. The distress of mind which he felt, when he found himself going deeper and deeper in debt, and that there were no hopes of the public patronage being sufficient to pay his expenses, for a time almost unsettled his reason. One afternoon he received a letter from his former employer at Banff, telling him that if he did not return immediately to his work, he would be under the necessity of giving his employment to another.

"The afternoon was far advanced. His dinner, which had been brought to him an hour before, still lay untasted. He was pacing up and down the apartment, pondering over his miserable position, when his father entered. Edward was looking so agitated that the old man inquired what ailed him? He said he was going out, and went toward the door, fearing lest his wife or any of his children might appear. His father stepped between him and the door, remonstrating with him, and saying that he was not fit to go out in such a state. But a woman entering attracted his father's attention, and Edward was thus allowed to slip away unobserved.

"Edward rushed down Union Street, on his way to the sands. At first he thought of going to the Dee at the Craiglug; but he bethought him that it would be better to go to the sea-shore, where it might be thought his death was accidental. From the time of his leaving the shop in Union Street until about four hours after, when he recovered his senses, his memory remained almost a complete blank. He had a vague idea of crossing the links, and seeing some soldiers at the foot of the Broad-hill. But beyond that he remembered next to nothing. Unlike a dream, of which one remembers some confused ideas, this blank in his mental life was never filled up, and the purpose for which he wandered along the sands left little further impression upon his memory. He remembered, however, the following circumstances:

'He had thrown off his hat, coat, and waistcoat before rushing into the sea, when a flock of sanderlings lighted upon the sands near him. They attracted his attention. They were running to and fro, some piping their low, shrill whistle, while others were probing the wet sand with their bills as the waves receded. But among them was another bird, larger and darker, and apparently of different habits from the others. Desirous of knowing something of the nature of this bird, he approached the sanderlings. They rose and flew away. He followed them. They lighted again, and again he observed the birds as before. Away they went, and he after them. At length he was stopped at Don mouth. When he recovered his consciousness, he was watching the flock of birds flying away to the farther side of the river. He had forgotten all his miseries in his intense love of nature. His ruling passion saved him.

"How long the chase lasted he never could tell. It must have occupied him more than an hour. He found himself divested of his hat, coat, and vest; and he went back to look for them. He had no further desire to carry out the purpose for which he had descended to the sea. His only thought was about the strange bird among the sanderlings: 'What could it be?' Perhaps the bird had been his Providence. He tried to think so."

After his return to Banff, he settled into his old habits, working at his trade, observing birds and animals, and making collections of objects of natural history. He himself explained the secret by which he was able to accomplish so much, when he said to an inquirer, it was "By never losing a single minute, nor any part of a minute, that I could by any means improve;" and again to a fellow-workman, "I squeezed the pith and substance out of every moment to make the most of it; and raxed and drew every farthing out like a piece of india-rubber, until I could neither rax nor draw it any more."

He commenced publishing his observations in the local newspaper, and gradually became known to scientific people as a most accurate observer of the habits of animals, as well as a successful collector. The following account

of the crows on the Scottish coast, is from his pen.

"They are to be found on certain parts of our coast all the year round. Our keepers destroy them whenever the opportunity occurs. I wonder that our fishermen do not destroy them also, as they feed upon a certain crustacean (*Carcinus mœnas*) which is often used for bait. One would think that the crab's shell would be proof against the crow; but no. He goes aloft with the crab, and lets it fall upon a stone or a rock chosen for the purpose. If it does not break, he seizes it again, goes up higher, lets it fall, and repeats his operation again and again until his object is accomplished. When a convenient stone is once met with, the birds resort to it for a long time. I myself know a pretty high rock that has been used by successive generations of crows for about twenty years.

"Besides being fond of crabs, these carrion crows are fond of fish, and though they are good fishers themselves, they seldom lose an opportunity of assailing the heron when he has made a successful dive. They rush at him immediately, and endeavor to seize his food from him. Early in the summer of 1845, while loitering about the hills of Boyndie, I observed a heron flying heavily along, as if from the sea—that rich and inexhaustible magazine of nature—and pursued by a carrion crow, followed at some distance by two magpies. They had not proceeded far when two hooded crows made their appearance, and quickly joined their black associate. The heron had by this time got into an open space between two woods, and it would appear that his enemies intended to keep him there until he had satisfied their demands. During the whole time that the affray lasted, or nearly half an hour, they did not suffer him to proceed above a few yards in any way, either backward or forward, his principal movements being in ascending or descending alternately, in order to avoid the assaults of his pursuers. Having chosen their battle-ground, I crept behind a whin-bush, from whence I had an uninterrupted view of the whole affair.

"The manœuvering of the crows with the heron was most admirable. Indeed, their whole mode of procedure had something in it very remarkable. So well did each seem to understand his position, that the one never interfered with the other's point of attack. One, rising higher than the heron, descended upon him like a dart, aiming the blow in general at his head; another at the same time pecked at him sideways and from before; while the third assailed him from beneath and behind. The third crow, which pecked at him from behind, seized hold of the heron's feet, which, being extended at full length backward, formed a very tempting and prominent object for the crow to fix on. This movement had the effect, each time, of turning the heron over, which was the signal for a general outburst of exultation among the three black rogues, manifested by their louder cawings and whimsical gesticulations—no doubt laughing (if crows can laugh) at seeing their opponent turning topsy-turvy in the air, which, from his unwieldy proportions, was rather a comical sight.

"During one of his somersaults, the heron disgorged something, but, unfortunately for him, it was not observed by any of the crows. When it fell to the ground, the magpies, which were still chattering about, fell upon it and devoured it. Finding no relief from what he had dropped, and being still hard pressed, he again disgorged what appeared to be a small fish. This was noticed by one of the hooded crows, who speedily descended, picked it up, and made off with it, leaving his two companions to fight the battle out. The heron, having now got rid of one of his pursuers, determined to fly away in spite of all opposition. But his remaining assailants, either disappointed at the retreat of their comrade, or irritated at the length of the struggle, recommenced their attack with renewed vigor. So artfully did they manage, that they kept the heron completely at bay, and baffled all his endeavors to get away. Wearied at last of the contest, he once more dropped something, which, from its length, seemed to be an eel. On its being observed by his opponents, they quickly followed it. In their descent, they fell a fighting with each other. The consequence was that the eel, falling to the ground, was set upon by the magpies. The crows gave up fighting, descended to the ground, and assailed the magpies. The latter were soon repulsed. Then the crows seized hold of the eel with their bills, and kept pulling at it until eventually it broke in two. Each kept hold of its portion, when they shortly rose up and flew away among the trees. In the meantime, the heron was observed winging his way in the distance; sick at heart, because he had been plundered by thieves, and robbed of the food which he had intended for his family."

(To be concluded.)

An Epistle of True Christian Love, to all Friends, called or reputed Quakers, who profess the True Light.

(Concluded from page 238.)

This ministry of Christ, and his everlasting gospel, whose work is both convincing, converting and edifying, we received in the beginning by degrees, by little and little; it grew in us as we grew in the seed of life eternal, as the Lord was pleased to open the same gradually unto us, and in us. We durst not strive to run into others' gifts; nor to lift up ourselves above our elders in Christ; or to make ourselves equal in the ministry with them, but to keep within our own measures and gifts. And our exercise therein towards others, was in a holy care, and in much fear, and also trembling inwardly; yea, and outwardly many times, that we might not exceed, stretch or strain beyond our own measures, or attainments; or strive to show ourselves equal to those before us in Christ, and more largely gifted in the ministry than we. But every one was careful to keep within the bounds of our own proper gifts and attainments; and herein, under this care, the Lord helped us; blessed us with his power and presence; and gave us increase and success in his blessed work; to our inward comfort and great encouragement; blessed be his glorious name and power for ever.

We knew it to be our concern diligently to wait, and singly attend upon the Lord our God, in humility and fear, that we might have a true sense of the state and condition of meetings, where the Lord ordered us; and that He would open to us a ministry and testimonies, suitable to the states and conditions of the hearers, so that we might perceive and feel where people were prepared and quick of hearing, and where dull of hearing; a door of entrance being opened in the first, as well as a door of utterance towards them; but the latter being dull of hearing, things were l to be uttered unto them, especially of mysteries of Christ's kingdom and gospe

There must be a shaking of the earth, the heavens also, before people come to a r and clear understanding in the mysteri Christ's kingdom; and to serve the Lord God with grace, with reverence and g fear, wherein that kingdom that cannot shaken, must be received. The false fa the false hope, the false rests, the false pe the false joy, must all be shaken and remo as well as the heavy earthly part in me ever they come to stability in Christ J and his kingdom, that cannot be shake removed.

"Tremble, O earth," O ye inhabitant the earth, "at the presence of the Goo Jacob and Israel;" and all ye heavens, (wh must be removed) false rests, false peace joy, set up and formed in the imaginatio earthly minds and wills of fallen man and man, be ye removed, that Christ may be ceived and exalted, and his kingdom kno and set up. The piercing, discerning Wo pierceth through dark hearts, minds a spirits, to bring men to know their inw states and conditions, secret thoughts, desi and intentions; and this word discovers a smites, not only at evils manifestly gross, drunkenness, lewdness, &c., but also at spi ual wickedness in high places; and will wo a thorough work of sanctification and sal tion in them who in meekness receive a obey the same word.

And, dear friends and brethren, our G being a God of love and peace, a God of ord and not of strife or confusion; let his love a peace dwell in your hearts, and therein mi your unity, that love may grow and abou among you; and do all things and servi you are called unto, in love; even in the t der peaceable life and spirit of our Lord Je Christ; according to those apostolical exh tations: "Let nothing be done through str or vain-glory; but in lowliness of mind, each esteem others better than themselves and "Do all things without murmurings a disputings."—Phil. ii. 3, 14. And, "If a man seem to be contentious; we have no su custom, neither the churches of God."—1 C 11. For we know very well, that truth's tes mony is against all turbulent, froward, a contentious spirits; and such ought not bear sway, rule, or sit as judges or instruct about truth's affairs, order or discipline in t church; but true judgment and power of G to rule and be set over all.

And seeing truth's testimony, in all t parts and branches thereof, ought, in the fe of God, to be observed and kept, certainly t payment of just debts in due time, the d performance of covenants, and promises the of, is no small branch of that testimony, b concerns the very practice of truth, and t religion; and the contrary, namely, refusi the payment of just debts, breaking promis or delaying payment, to the injury and o pression of creditors; this is directly contra to truth's testimony, and a violation there and condemnable in the sight of God and ma as well as covetousness, oppression, extorti defrauding and over-reaching others.

How can such be esteemed true Christia who are corrupt in their morals? Or, h should they be entrusted with the true a durable riches, who are not just in the ma mon of this world? Covetousness, which

olatry; hastening to be rich; and an eager ursuit after the riches of this world, have en the ruin of many. Thereby they have llen into many hurtful lusts, which drown en in perdition. Therefore stand clear, and ep clear out of all these evils, and all occaons of reproach and scandal, and stand for uth's holy testimony in all things. O! all careful so to live in truth and righteousss, as you may leave a good report behind u when you die.

And for the honor of this our testimony, d good reputation of the blessed truth, prossed by us, it greatly concerns all ministers, lers, and overseers in the churches of Christ hong us, to be blameless in their conversaons, agreeably to our holy profession. The lers and judges, which Moses set over the ople of "Israel, to judge even in the small atters, were required to be able men, such feared God, men of truth, hating covetousss."—Exod. 18. As "He that ruleth over en must be just, ruling in the fear of God;" Christ's ministers, elders, and overseers in s church, must be "blameless, not greedy filthy lucre, not covetous," &c. Moreover, that is "A bishop, or overseer, must have good report of them that are without, lest fall into reproach, and the snare of the evil." As the holy apostle Paul does more lly set forth the state and qualifications of ch; see 1 Tim. iii. 2, 3, 4, 5, 6; and so doth e apostle Peter, 1 Pet. v. 2, 3, 4, 5; see also ebr. xiii. 7, 17.

'Tis the life of Christ Jesus which must reach in his ministers and servants; 'tis a ghteous, innocent, and unblameable converation must preach; 'tis such ministers who ve therein, who are meet to make full proof their ministry, by witnessing against all at is contrary thereunto. What authority ave any to preach against covetousness, vice, morality and injustice, who are guilty ereof themselves? Surely no divine auority, life or power, when they are conious to themselves, as being guilty therein. 'is truth and righteousness must come over l, and work through all, and prevail: and e Lamb must have the victory; in whose eekness and innocency do you all live and well.

And, I beseech all Friends, young and old, r the Lord's sake, and the honor of his glorius name and holy truth, and as holy examles, be diligent and careful in keeping your eetings, which are intended entirely for the orship of the living God, observing the mes and seasons thereof.

And as the Lord's power and wisdom have en, and are the authority of your meetings, ncerned in the church's affairs; namely, th those of the faithful men, and those of e faithful women; do you all humbly wait feel the same, and be in subjection to the me blessed power, in the holy fear of Alighty God; that his Holy Spirit and power ay sanctify and overshadow all your assemies, to his praise, and your great consolation our Lord Jesus Christ. O! all wait for his isdom and counsel, who is the Wonderful, ounsellor, and keep in his love one toward nother; wherein is unity, concord and peace; nd his glory will shine over all among you all your solemn meetings to his praise, and our great comfort, who hath gathered and ettled our meetings, both those of men and omen, for his service, in the exercise of true ve and charity, and real practice of that pure religion which the Lord our God hath revealed and called us unto, and appeared to exalt in this day, of his great love and grace extended to us his people, wherein He is making up his jewels; that his Sion, his church, may become the perfection of beauty, and the praise of the whole earth; "for out of Sion, the perfection of beauty hath God shined," and will shine; glory and dominion be unto our God, and to the Lamb on the Throne, for ever and ever.

Let God arise, and his enemies be scattered; let the Lord reign, that the earth may rejoice; let Sion's King reign in righteousness, and prosper. Amen, Amen.—*George Whitehead.*

For "The Friend."

Ascent of Mount Washington by Rail, and View from its Summit.

We have had permission to copy from the note book of a friend, the following interesting account of his ascent of Mt. Washington and view from its summit, in the summer of 1874.

"About 70 passengers were at the station, ready for the ascent, to most of whom this was probably their first trip on this unique railway; and much interest was evinced in the place and surroundings, as if each one felt something important or serious was on hand.

While waiting, a man came down the middle rail on a slide-board, a contrivance like a sled, fitting the rail, and controlled by lever brakes. With this machine workmen and messengers slip down from the summit in six minutes. One passage is said to have been made in 58 seconds, which being at the rate of 180 miles an hour, the statement had better be accepted at a discount, or with a mental suggestion that perhaps some mistake was made in the timing.

The car moved up to the platform, pushed by the 'Cloud,' which was to take us up, a very tall, but not long locomotive, with a very forward pitch to it, so that it could only stand straight when it stood on a slant, and the seats of the car were so that we sloped backwards when we were on a level. We crowded in, in great haste—American fashion—to get the best seats. There were seats for 44, and those that were left out took the car that immediately followed, as only one car goes to an engine.

The engine started with the clatter, clatter of its safety ratchet, and the puff, puff, of its steam; and we commenced rising. Some of the passengers were a little anxious, and therefore only about half prepared for enjoyment: others guessed that it was all right, and that they might as well enjoy it: some reflected that as hundreds of trips had been made in safety, there was hope for this; and probably some were entirely easy, belonging to the class who through ignorance have no fears. Whatever may have been the various hopes and fears, our 'Cloud' went on puffing and puffing, and we went on rising and rising.

Now we were overlooking the station, saw down the valley of the Ammonoosuck, saw the Fabyan House, saw far past it, farther and farther, as still we went on rising. Here we passed workmen cutting wood for fuel: here we went through a little settlement where they probably lived; then we overlooked both men and village.

Now we looked up the road before us and saw what seemed the top of the hill, but found in a few minutes it was but a change to an easier grade. Now looking out the windows, we saw our road sloping steeply below us,—saw that we were leaving lower things lower and lower, and that still we went on rising and rising.

Then we came to a water station, and half the men get out, and half of them dropped down to look under the car, only to get up no wiser than before: then we looked at the engine and thought what a great contrivance it was: then we looked around till the conductor said 'all aboard,' and then we all went back to our seats.

Now the engine went on puffing and puffing again, and we went on too: saw the roads below go into threads: saw the houses go into spots: saw tall trees go into scrubs. Now we rose and went up the hill of our car and looked at the road above us; then we went down the hill and looked out the lower door at the road below us. Now we talked to each other of the things we saw; and now in the profoundest admiration the human mind can express, we kept silence, as in this most wondrous ride we still kept on rising and rising.

Then we came to another water tank, and some of us again got out, looked at the engine, looked at the water tank, looked at the water pipe, and looked at the scenery, and then got in again.

Now the engine went to puffing and puffing again, and we went to looking and looking again; saw the bluffs which erst were mountains above us, become little hills below us; saw that the points which seemed like the top, only gave us a view of points higher and higher up; saw the peaks as they lowered around us, open up new valleys and peaks beyond them; and saw that still we went on rising and rising.

Now we were on the high trestle work of 'Jacob's Ladder,' down which we looked and saw what a fearful place it was. Now we were past the tall trees, past the scrub trees, past all soil for them to grow in; rocks, only rocks; rocks below us, rocks on either side, nothing but rocks above us; and still we went on rising and rising.

Now we commenced the last curve and passed the memorial of poor Lizzie Bourne; we were ascending the last grade, our horizon was fast becoming the whole circle, and we were *there*. And what a relief it was to get there, at the end of that ride of an hour and a half; at the end of that rail of three miles in length, at the top of that three thousand six hundred and twenty-five feet of grade; at the height of six thousand two hundred and eighty-five feet above the sea. Hearts that had beat with anxiety, beat slower: backs that had grown weary with suspense, were relieved: nerves that were stretched by excitement, were relaxed: minds that were taxed to grasp the changing scenes were eased.

And what did we see when we were there? It was a prospect magnificent indeed, such as this country nowhere else affords east of the Mississippi.

There was the Glen House at our feet, reposing on its beautiful lawn of green; and off beyond lay the valley of Androscoggin; and and still further Umbagog Lake. Sweeping around was Sebago Lake in the sunlight; and then Lake Ossipee, and then Kearsarge Mountain, with lesser mountains intervening, and next Ellis River Valley stretching to the

Valley of the Saco, with Conway and its pretty pond.

Now Lake Winipiseogee is seen hiding behind the distant hills, which more than half conceal it; and then Mount Crawford, and Mount Webster, and next the Notch; and here is Mount Willard—big among the hills, but little among the giants—just peeping its head up high enough for us to see it; and then Mount Lafayette, peering high among its peers.

Passing on we reach the Ammonoosuck again; then rest on Israel River, as it winds its way to the beautiful valley of the Connecticut, and here we come to those great mountains, older far, ages on ages, than the poor mortal statesmen whose names they bear; and, reaching our place of beginning, we have thus encircled this glorious panorama.

We did not see all these details and comprehend them at once: they required hours of our sojourn. We made a general survey on arrival, from the plank walks and from out upon the rocks, and then went in for dinner and for rest.

The house is well kept and provided, and steam pipes warm all the rooms, chambers and halls, so that a visit on the mountain may be made in comfort.

In the afternoon we studied the scenery section by section. The day was very fine, not absolutely clear, but said to be much more so than the average. We should have been glad to have seen Portland and the ocean, but contented ourselves with what we did see.

Last week the weather was cold, 28° in the morning, but this week it was milder. One observation I made of the thermometer at the end of the house was 116°, but that was in the sun; the air was 44° to 50° morning and evening, and both pleasantly warm and pleasantly cool through the day. Sounds seem more distinct at this elevation. We heard conversations at a distance much more distinctly than at lower levels. The air is fine and pleasant, but we had no particular sensation of rarefaction.

The appearance of the signal service observers argues well for the healthfulness of their location, as heartier looking men are seldom seen. They said their winter was 8½ to 9 months long, and they have had the mercury as low as 43° below zero. They go down once or twice a week in winter, on the rail track, when available, and using snow shoes when necessary. Sometimes a friend or adventurous visitor comes up to see them, and is received with a welcome.

The rocks of the summit are hard and peculiarly sharp on the flat surfaces, owing to the softer parts having yielded to the elements, leaving the harder in relief. We saw no pebbles or rounded stones on the mountains.

About the house is a large plank platform, and also around the observatory, with a connecting footway, all greatly to the convenience of visitors and their shoes, as going out upon the rocks may be nearly avoided.

The old Tip Top House is left standing with its sides of piled up stones, capped with the peaked frame roof, tied on with chains anchored in the rocks. The house does not seem to be used at present, it doubtless was a welcome haven to weary pilgrims up this hill of difficulty, and to sojourners on this delectable mountain, in years that are past; but it is not sought after now, when bed and board can be had in so superior a successor. All the buildings on the mountain are anchored with rods or chains; else they would be in danger of precipitate and precipitous flight, when the wind blows at 100 miles an hour.

The afternoon wore away as we occupied ourselves with our magnificent sight-seeing from the different positions around the summit, until the sun approached the western horizon. There were some clouds above it, and just enough intervening to diminish its brightness to a ball of red light of an exactly defined circle upon which we could steadily gaze. We commenced particularly watching this beautiful feature of our mountain feast about an hour before its disappearance. Slowly it came down its pathway—slowly, steady, surely.

The visitors came out from the house to enjoy the views and the changing colors of the clouds lit up by the gorgeous rays on the under side. As the great orb approached the top of the mountain behind which it was setting, it was a time of mental excitement, though so calm and beautiful a scene. Quietly, at length, it gently touched the ridge, but yet so distinctly that we knew when it touched to a second. Slowly it descended, but oh! so surely. It was going down as if melting behind the mountain,—fading away as if we never again might see it—descending like the last, gentle ebbing of a closing life,—passing away like a spirit departing forevermore. A bright gleam of light was the last we saw, and in an instant it was gone.

A large number of travellers came up in the evening by the train, also by the stage from the Glen House, filling up the house pretty well. After supper the guests mostly watched the rising of the moon, as it slowly but steadily and grandly came up from behind a ridge. The air was not clear, but the moon was distinctly defined, and of a bright red, and made a beautiful scene; but a cloud soon shut it out from view.

Selected.

Sympathy with Children.

There can be no doubt that the most effectual way of securing the confidence and love of children, and of acquiring an ascendency over them, is by sympathizing with them in their child-like hopes and fears, and joys and sorrows—in their ideas, their fancies, and even in their caprices, in all cases where duty is not concerned. Indeed, the more child-like, that is, the more peculiar to the children themselves, the feelings are that we enter into with them, the closer is the bond of kindness and affection that is formed.

But the sympathy which we thus express with them, in order to be effectual, must be sincere and genuine, and not pretended. We must renew our own childish ideas and imaginations, and become for the moment, in feeling, one with them, so that the interest which we express in what they are saying or doing may be real, and not merely assumed. They seem to have a natural instinct to distinguish between an honest and actual sharing of their thoughts and emotions, and all mere condescension and pretense, however adroitly it may be disguised.

Sympathizing with children in their own pleasures and enjoyments, however childish they may seem to us when we do not regard them, as it were, with children's eyes, is, perhaps, the most powerful of all the means at our command for gaining a powerful ascendency over them. This will lead us not to interfere with their own plans and ideas, but be willing that they should be happy in their own way. In respect to their duties, those connected, for example, with their studies, their serious employments, and their compliance with directions of any kind emanating from superior authority, of course their will must be under absolute subjection to that of those who are older and wiser than they. In all such things they must bring their thoughts and actions into accord with ours. In these things they must come to us, not we to them. But in every thing that relates to their child-like pleasures and joys, their modes of recreation and amusement, their playful explorations of the mysteries of things, and the various novelties around them in the strange world into which they find themselves ushered—in all these things we must not attempt to bring them to us, but must go to them. In this, their own sphere, the more perfectly they are at liberty, the better; and if we join them in it at all, we must do so by bringing our ideas and wishes into accord with theirs.

There is a certain sense in which we should feel a sympathy with children in the wrong that they do. It would seem paradoxical to say that in any sense there should be sympathy with sin, and yet there is a sense in which this is true, though perhaps, strictly speaking, it is sympathy with the trial and temptation which led to the sin, rather than with the act of transgression itself. It is certain that the most successful efforts that have been made by philanthropists for reaching the hearts and reforming the conduct of criminals and malefactors have been prompted by a feeling of compassion for them, not merely for the sorrows and sufferings which they have brought upon themselves by their wrong doing, but for the mental conflicts which they endured, the fierce impulses of appetite and passion under the onset of which their feeble moral sense, never really brought into a condition of health and vigor, was overborne.

This principle is eminently true in its application to children. They need the influence of a kind and considerate sympathy when they have done wrong, more, perhaps, than at any other time; and the effects of the proper manifestation of this sympathy on the part of the mother will, perhaps, be greater and more salutary in this case than in any other. Of course the sympathy must be of the right kind, and must be expressed in the right way, so as not to allow the tenderness or compassion for the wrong-doer to be mistaken for approval or justification of the wrong.

The mother may sympathize with her boy in his troubles, appreciate fully the force of the circumstances which led him into the wrong, and help to soothe and calm his agitation, and place herself closely to him in respect to his suffering, without committing herself at all in regard to the original cause of it; and then, at a subsequent time, when the tumult of his soul has subsided, she can if she thinks best, far more easily and effectually lead him to see wherein he was wrong.—*Jacob Abbott.*

Weakness of Old Age.—Men of age object too much, consult too long, and adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success.—*Lord Bacon.*

For "The Friend."

Employment of Time.

Passing down the stream of time, day follows day, week follows week, month follows month and even year succeeds to year, with rapidity almost beyond our comprehension. "We spend our years as a tale that is told." The daily changes to which we are subjected often seem so small, that we are in danger of not perceiving their final importance. But if we compare our situation to-day, with the surroundings of a year ago, the difference is more clearly seen. If we go back five or ten years further, the change will be still more strongly marked. In the language of Young:

"To-day is so like yesterday, it cheats;
We take the lying sister for the same.
Life glides away, Lorenzo! like a brook;
For ever changing, unperceived the change."

And in the retrospect of the years that are past, cannot many of us realize that objects and pursuits which have occupied much of our time and attention, were not of such importance but that we might have been far more profitably employed? Not that the mind as well as body does not need rest and relaxation from the every-day duties of life. But a danger lies in allowing ourselves to be too much absorbed in those things which are not essential to the great objects of life; or else that we may become too eager to acquire the means of gratifying ourselves and those we love, in those things which perish with the using. The last of these tends to engender that fulness which Agar prayed might not be given him, lest he should be tempted to deny and say, "who is the Lord?"

How *many* that we have known during our brief lives, have already been called to their final reckoning! Neither age, nor sex, nor strength, has been spared by the undeniable messenger; the companions of our school-days, those whom we have loved in the social circle, those with whom we have had business relations, and those whom we have honored in the church. Some have lingered on beds of languishing, and some have been suddenly and unexpectedly cut down! The places that had known them among us, shall know them no more again forever. As these recollections are brought before the mind, we must be slumberers indeed, if we are not made to realize the awful uncertainty of our own continued existence in this life.

Well, if we are made sensible that we have misspent the precious time allotted us, or misdirected our energies, we may be encouraged in remembering that we have a compassionate High Priest, who is "touched with a feeling of our infirmities," having been "in all points tempted like as we are, yet without sin." And the apostle James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." The avenues of usefulness are many, by which, keeping always in mind the cultivation of the vineyards of our own hearts first, we may be made helpful to our fellow men, and instrumental in promoting the spread of the kingdom of our blessed Lord and Saviour Jesus Christ. Speaking a word in due season, visiting the sick and afflicted, either in person or by letter, aiding the poor, distributing the Scriptures of Truth, tracts and other religious and moral publications, are some of the ways of an acknowledgment of Him before men. And may not some who have had talents bestowed upon them, find profit and satisfaction in contributing from time to time, to the columns of this Journal?

Philadelphia, 6th mo. 11th, 1877.

Selected.

HYMN OF THE DUNKERS.

KLOSTER KEDAR, EPHRATA, PENNSYLVANIA, 1738.

Wake, sisters, wake! the day-star shines;
Above Ephrata's eastern pines
The dawn is breaking, cool and calm.
Wake, sisters, wake to prayer and psalm!

Praised be the Lord for shade and light,
For toil by day, for rest by night!
Praised be his name who deigns to bless
Our Kedar of the wilderness!

Our refuge when the spoiler's hand
Was heavy on our native land;
And freedom, to her children due,
The wolf and vulture only knew.

We praised him when to prison led,
We owned him when the stake blazed red;
We knew, whatever might befall,
His love and power were over all.

He heard our prayers, with outstretched arm;
He led us forth from cruel harm;
Still, whereso'er our steps were bent,
His cloud and fire before us went.

The watch of faith and prayer he set;
We kept it then, we keep it yet;
At midnight, crow of cock or noon,
He cometh sure, he cometh soon.

He comes to chasten, not destroy,
To purge the earth from sin's alloy.
At last, at last, shall all confess
His mercy as his righteousness.

The dead shall live, the sick be whole,
The scarlet sin be white as wool;
No discord mar below, above,
The music of eternal love!

Sound, welcome trump, the last alarm!
Lord God of hosts, make bare thine arm,
Fulfil this day our long desire,
Make sweet and clean the world with fire!

Sweep, flaming besom, sweep from sight
The lies of time; be swift to smite,
Sharp sword of God, all idols down,
Genevan creed and Roman crown.

Quake, earth, through all thy zones, till all
The fanes of pride and priestcraft fall;
And lift thou up in place of them
The gates of pearl, Jerusalem!

Lo! rising from baptismal flame,
Transfigured, glorious, yet the same,
Within the heavenly cities bound
Our Kloster Kedar shall be found.

He cometh soon! at dawn or noon,
Or set of sun, he cometh soon.
Our prayers shall meet him on his way;
Wake, sisters, wake! arise and pray!

J. G. Whittier, in Atlantic Monthly.

Material for Paper.—Now that paper has been introduced for houses and car wheels, boxes and furniture and dress, and legitimately employed to an extent which almost defies computation, it has become a serious question how the demand can be met. After exhausting rags and experimenting with straw and poplar wood one of our Philadelphia firms has reached out to San Francisco and commenced to gather and manufacture the desert palm—*yucca traconis;* and some fifty thousand pounds of this, converted to a pulp, has just been received here. There is a tract of not less than forty thousand square miles, occupying the Mohave Desert, from Tehachipi to the Colorado, which has forests of this tree; and it is found in other regions and in all the alkali districts where the annual rainfall does not exceed a few inches. The tree averages about fifteen feet in height, and the whole body is fibrous and suitable for pulp. Machinery has been erected for pulping; and the pulp is manufactured there and shipped hither by the Central and Union Pacific Roads. If its applicability equals the expectations based on experiment, a very fine white paper will soon be furnished at a low price, and the consumption of paper now checked by cost and inferior qualities, will become greater than ever. Then it may be that other uses will be found for it; and that the paper trade, great as it has grown to be, will grow still more rapidly than it has ever done. The palm seems to meet a want which has not been satisfied by many experiments.—*North American.*

Selected.

Hints for the Sick Room.

When a women thinks of making deliberate choice of the profession of a sick-nurse, she can, of course, take into careful consideration if her character and temperament are or are not suited for so arduous and trying an avocation. If she is a person of excitable nature, and possessed of but little self-control, she can be wisely counseled to give up the idea of a life for which she is so thoroughly unfit; but no peculiarities of character or temperament can exempt a woman from being called upon by the plain voice of duty, at one time or other of her life, to take her stand by the bedside of one dear to her, and soothe as best she may many a weary hour of restlessness and pain.

Very few, indeed, are the women who escape this rule—most have to take upon themselves the burden of attendance in a sick-room—and perhaps there are few subjects upon which the generality of women are so well-intentioned, and yet so ignorant. With the very best and kindest meaning in the world, attention bestowed upon a suffering person may be productive of more discomfort than comfort to the patient, and endless annoyance to the physician, just because the zealous, but alas! untrained and undisciplined volunteer does everything the wrong way.

Again, from a mistaken and unreal idea of true delicacy and refinement, many women shrink from ever seeing or learning anything about suffering or sorrow; and so, when the inevitable fate brings the sights and sounds of pain, the dreadful realities of death, cruelly home to them, they are paralyzed by terror, and useless, nay, worse than useless to those most dear to them. Let all true women train themselves to possess self-control, calmness, and patient courage; let them strive to acquire a certain amount of knowledge of the cares and duties of the sick-room; let them not shrink from hearing the details of this or that form of suffering and disease, and gladly and readily offer help (when they rightly and safely can) outside the bounds of their own immediate home circle.

Taking it for granted that there are many who will gladly take a few plain and practical hints on this subject, I shall condense the result of a somewhat long and wide experience into a short space.

And, first: It is of things which of themselves appear trifling, and even insignificant, that the comfort of a sick-room is made or marred. For instance, an energetic and ami-

ably-intentioned person places a cold pillow beneath the shoulders of a patient suffering from pneumonia, that is, inflammation of the lungs; a fit of coughing, perhaps a restless night, is the result. Five minutes' warming of the pillow at the fire would have prevented all this mischief, and even conduced to sleep.

Dress, again, is a matter of great importance in a sick-room. The best is plain black—for the simple reason that no stain shows upon it—an old silk is most economical, but silk rustles, and is therefore objectionable. Black lustre is very serviceable—not made long enough to trail, upset chairs, and get under the doctor's feet; and not having hanging sleeves, but fitting close and neat at the wrist. A habit of moving quietly about the room, and yet not treading "on tip toe" and making every board in the floor creak its loudest, is also very advisable; and nothing can be better by way of foot-gear than those soft, warm felt boots now so common; they both keep the nurse's feet from becoming cold, and make the least possible sound in moving about. Of course the manner of speaking in a sick-room is all-important. Oh, the horror of that dreadful *whisper*, which penetrates to the inmost recesses of the room, and wakes the sleeping patient as surely as the banging of a door!

In some of the most severe diseases, such as cholera and diphtheria, the patient is often *intensely* conscious of all that is passing around him. The wish to know everything that is said and done is extreme, and nothing excites a patient so much as anything like whispering and mystery. The natural voice only so much lowered as to be perfectly distinct, is, then, the proper tone for a sick-room. If silence is needed, let it be complete, and no whispering permitted either in the room, or, worse still, outside the door.

And now I must say a few words on a most important subject. In any case where operative surgery is necessary, it cannot be too strongly insisted upon that no one shall remain present whose calmness and self-control are not a certainty. I remember well a delicate and difficult operation having to be performed—not a painful one, but where success mainly depended on the perfect stillness of the patient. Scarcely had the first slight incision been made, when the room resounded with the moans and cries, not of the sufferer, but the friend who had kindly come to support her through the ordeal! With many a sob, and choke, and gurgle, the friend was assisted from the room, and then all went well enough; but great delay, and much increase of nervousness on the part of the patient, naturally resulted.

One of the many very eminent surgeons of whom America can boast once told me that on the occasion of performing a most formidable operation, in which promptitude was a vital necessity, he saw, at a moment when seconds were precious, a friend, who had insisted on remaining present, suddenly turn deadly pale, and fall fainting on the floor, in uncomfortably close proximity to the chloroformed patient. Dr. B—— stooped down, and quietly rolled the insensible individual into a corner of the room, where he enjoyed undisturbed repose until such time as some one had time to bring him to.

Thus it may be seen that any one who is in the least nervous, and cannot be certain of his own powers of self-command, acts with truer kindness in remaining absent from such scenes, than by becoming an added source of anxiety, where there is so much already of the gravest character. If, however, a woman has the moral courage to face such trials calmly, and without flurry—if she can do simply what she is told, and *nothing more*—wholly dismiss herself from her own mind, concentrating all her attention on the patient, she may be of untold help and comfort. On the other hand, a sick-nurse who asks the doctor endless questions—who presumes in her ignorance to criticise his treatment—who is spasmodic in her sympathy, and ejaculatory in her lamentations, is pestilent in a sick room, and should, if possible, be got rid of at any cost.

There is, however, one kind of nervousness which I do not think meets with sufficient consideration, and that is the unconquerable fear which you will find some people have of any disease that is infectious. Now, I think this sort of fear is far more constitutional than mental, and it appears to me most uncharitable to speak of those who are thus nervous by temperament as "so frightened," &c. If any one has a great dread of infection, he is far better away from the chance of it. If I heard a person express a great and overpowering dread of small-pox, cholera, fever, or diphtheria, I should do all in my power to prevent that person going near any case of the kind, because I should be morally certain of the result. As a rule, I believe that those who are perfectly fearless are comparatively safe; and there is no truer test of perfect freedom from nervous dread than the fact of being able to sleep at once, quietly and naturally, and without the mind being obliged to dwell upon the work of the day. The best cholera-nurse I ever saw used to tell me that she often sat down in the corner of a room, on the floor, and "slept right off" for half an hour at a time, either day or night, just as such opportunity presented itself. But of course there are exceptions to all rules; and one of the most devoted and the most fearless in attendance on the sick, during a terrible epidemic, died just when the worst of the battle seemed over.

When active personal care of a sick person is undertaken, the finger-nails should be kept very short. I have seen a long nail tear open a blister, and expose a raw surface, causing great pain. For the same reason, all removable rings should be taken off; and any ornaments that hang loose and make a jingling noise are best dispensed with, as they irritate and annoy a sensitive patient.

It seems to me that this very unpretending paper will be hardly complete without a few words as to the diet that is best for any one acting as sick-nurse in a long and trying case.

One great point is, to let no silly notions of sentiment prevent you making a practice of taking substantial and regular meals; and when you have to sit up all night, be sure and have food at hand, and never go more than three hours without eating. Now, I am going to say what I know many will highly disapprove of, and it is this: when you are nursing a long and anxious case, and you want to be able to "stay" to the end, *avoid all stimulants*. There is nothing you can do such hard work upon, there is nothing that will support you in long-continued watching and fatigue, like good, well-made coffee. Stimulants only give a temporary excitement, that passes itself off as strength. They injure that clearness of thought, that perfect quietude and recollectedness which are so essential to the good sick-nurse; and they tend more than anything else to a miserable breaking down afterward.—*Chambers's Journal.*

For "The Friend"

James Emlen.

Conspicuous, among other Christian attainments of this dear departed Friend, was *Christian courtesy*. How much would it add to the sum of human happiness if it were more generally observed. Some, without perhaps their being conscious of it themselves, have insensibly drifted into a sort of hostile feeling towards all with whom they are obliged to have intercourse. We go into their presence feeling as though we scarcely know how to address them without receiving a rebuff in some shape; every word or observation almost has to be watched and carefully weighed before being uttered, lest an inadvertent expression should be misconstrued, a meaning applied not intended, and the innocent author turned into a subject of ridicule. How very opposite to this, was social intercourse with the beloved Friend whose name stands at the head of this article. How gentle was his manners, how careful not to hurt the wine or the oil in any. Cheerful yet watchful—and a true Christian dignity marking his demeanor to such a degree that we met him with pleasure, and parted from him with regret.

* * * "Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty man:
Of manners sweet, as virtue always wears."

And what he attained to, is still within the reach of all. The Power that made him what he was, is as able and willing to work in and through us of the present day, as it was then. The writer has frequently thought upon this theme, accompanied by the desire, that far above the attainment of any earthly object it should be our earnest endeavor to obtain the ornament of a meek and quiet spirit, which is in the sight of God of great price, and to fulfil the further exhortation of the apostle Peter, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, *be courteous.*"

Selected.

Midnight off the Coast of Norway.

The sun was still hanging in the heavens and very slowly descending toward the horizon, but passing to the north much more rapidly. I held my watch as the minute hand slowly passed the dots upon the dial, and approached the point which should denote the close of the present day and mark the beginning of another. Slower and slower the sun seemed to move, until finally he looked as if hung in heaven at a stationary point, where he appeared to rest before commencing his ascending course on a new day's journey. For two minutes or more he paused, and I was unable to detect any movement in his course. In that space the last minute of the day was passed. Slowly the sun began to ascend the heavens, and apparently with accelerated motion, giving his light to cheer the new born day. He shone just as brightly at his lowest point as before or after. He gave a sickly light at best, which lacked the fervor of the light he gives in lower latitudes. He stopped in his descending course when about one-sixth the distance from the zenith to the horizon remained to reach the water of the ocean.

For a stranger to such scenes to watch that upreme moment was full of intense excitement, and I scarcely heard the shouts of riumph by the ladies, whose ambition was to atch a fish at the moment of midnight, and ithin a minute of that moment all three ere hauling in their lines, and it became a ruggle who should land the struggling victim rst, all shouting in joyous exultation at the xciting sport. I was too absorbed with the atural phenomenon to enter into the spirit f their contest. For the time, at least, the nthusiasm of the sportsman was lost, inspired y nature's wondrous works so strangely reealed before me. As the sun travelled on his ourney he gradually lost his unwonted inerest, and I again thought of the fishing which as actively going on around me.

Soon all were pretty thoroughly wet, and he cool breeze coming in from the north beran to make us feel chilly, so the lines were aken in and we set our faces for home, [they ere at Hammerfest,] which we reached bere one o'clock.

The score was twenty-one codfish, and the sherman complained that the fish were obstiate and would not bite, and he felt he had ot given us the worth of our money; but as is charge was but one dollar, I confess I was uite satisfied with the investment.

You may suppose it was now time to get bed, and so should we have thought, no oubt, had it been dark, but as it was full dayght all the time, and as the people in the otel were still up and active, we ordered me of our fish cooked at once, and our friend ayed to dinner with us.

The quicker a fish is cooked after it leaves he water the better it is, and as these were ght fresh and well cooked and the excursion the cool bracing air upon the water had ven us good appetites, we enjoyed this midght dinner most charmingly. By three clock we got to bed, and with the aid of lankets to darken the room got a good sound eep for several hours.

For "The Friend."

History of the United States of America, including some important facts, mostly omitted in the smaller histories, designed for general reading and for Academies. By Josiah W. Leeds, Philada., J. B. Lippincott & Co. 1877. *pp.* 468.

This history is a work of much merit, and ill, it is to be hoped, have a wide circulation. is unlike any historical compend that has et been published, for it is a survey of the hole field of our annals, from the standpoint Christian doctrine, which inculcates peace n earth and goodwill to man. In narrating he wars in which our country has been enaged, it is very careful not to foster a warke spirit; it treats of the Indians as becomes Christian philanthropist; it advocates the use of temperance; it gives a fair sketch of he anti-slavery agitation; it speaks boldly et calmly of the errors of our national policy, long subservient to the ambition of the outh; and it does not shrink from condemng the course of the southern leaders whose etermination to risk all rather than enanger their supremacy in the Union, plunged he country into civil war.

The need of a book of this kind has long een felt by all who conscientiously believe hristianity to be the gospel of peace, and ho cannot do anything to counteract its precepts. We have no hesitation in recommending it to the notice of our Friends, and in urging them to adopt it generally as a schoolbook and as a reading book for our young people.

What can there be so essentially important, as the true knowledge of our faithful Creator, and of Jesus Christ whom He has sent to reveal the way of eternal salvation? How can rational beings with immortal souls live carelessly, unconcerned, as it were, upon a subject so important? Cherish the living spark, the good seed in thy heart, and thou wilt find growing fruit to the praise of the good Husbandman, and thy own unspeakable peace.—*Mary Capper.*

For "The Friend."

Preservation of Wheat.

The scriptural account of the Egyptians being fed for seven years by Joseph, during the famine, is illustrated by the habits of the people to this day. In a recent lecture given in London on Morroco, it was stated that in all parts of the country they adopt a peculiar and very effective plan for preserving cereals by digging great holes in the ground which they seal up hermetically with lime and other material, and wheat thus garnered will remain in order for twenty and even thirty years.

THE FRIEND.

SIXTH MONTH 16, 1877.

Although most of the several States of the Union have made and continue to make commendable efforts for the diffusion of literary education among all classes of their citizens, yet the percentage of those who can neither read nor write is large, more especially in the Southern section of our country. According to the census of 1870 there were then not far from five millions of the population, over ten years of age who could not read, and a much larger portion that could not write. This ignorance is not unusually accompanied by a low tone of morals, and the two give rise to no little anxiety as to the means of subsistence and the course of life that may be pursued by the class in which they most abound. Political economists and statesmen often find their knowledge at fault when attempting to adapt their theories and their laws to the low condition, the wants and the demands of this uninstructed, restless and complaining part of the community. It is, however, a wise policy to persist in the effort to change and elevate their condition, by providing the means for enlightening their uncultivated minds through common school education, provided it combines the inculcation of sound moral principles with literary culture.

Reflecting on this subject as presented by the statistics given in our last census, we were forcibly impressed with the inexpressibly pitiable condition in which those millions of our fellow citizens who cannot read would be, if the opinion that the Holy Scriptures are the primary rule of faith and practice, were true. Of course this vast multitude of our fellow creatures, though living in what we call a christian country, are altogether dependent on others for whatever little knowledge they may obtain of the contents of the bible. They cannot detect or refute the unsound doctrines that may be taught, nor the impositions that may be practiced upon them by those who may undertake to convey to them the letter of the Scriptures; nor can they often long remember whatever lessons they may listen to. Were they dependent on this outward, and as thus taught, fallible criterion of right and wrong, how continually would they be at a loss to decide what course of conduct they were bound to pursue, and incur the danger of being led astray by their instructors; and how few would be likely to escape the fearful consequences.

But He whose tender mercies are over all his works, has not left even the humblest and most ignorant of his rational creatures to incur the dangers of this fearful dilemma. He has not made it *necessary*, however profitable—to have a knowledge of the words of Scripture; but, knowing the value of an immortal soul, He has bestowed a measure of his own Holy Spirit on every one that cometh into the world; a light, a guide and a helper, sufficient, if diligently sought and obeyed, to conduct safely through all the mazes of temptation and trial, and to preserve from the assaults of the evil one. Under this dispensation every one is left without excuse. Whatever the circumstances that may surround, though shut out from a knowledge of the sacred truths revealed to and recorded by holy men of old, there is an ever-present witness for God in the secret of the soul, which, if not silenced by persistent, wilful disobedience, may be consulted, and the right way discovered, the duty of the hour be made plain, and the guilt of sin escaped. Man is not left dependent on his fellow man, to teach him to know the will of the Lord, but from the least to the greatest, from the poorest and meanest to the highest and most cultivated, all may attain sufficient knowledge of the path they are required to walk in to be made partakers of that salvation which has been purchased by Jesus Christ. This in no wise derogates from the inestimable value of the Holy Scriptures, given as they were by inspiration, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that *the man of God* may be perfect, thoroughly furnished unto all good works. But it restricts them to the place and service they claim for themselves, subordinate to the Grace of God which brings salvation. Nor does it lessen the obligation resting on all who have the proper means and opportunity, to extend the blessing of possessing these invaluable writings to all, and striving, by literary culture, to prepare those to whom they come, to profit by their possession, by being able to read them for themselves.

This doctrine of the Grace of God having appeared unto all men, teaching them to live soberly, righteously and godly in the present world, has always been a fundamental doctrine in the belief of Friends. The enlightening, transforming agency of this unspeakable gift is as essential for the salvation of the learned, of those who have a complete literal knowledge of the Scriptures, as it is for that of the ignorant and unlearned. Without it, however extensive and correct our knowledge of the truths revealed to prophets and apostles may be, and however ready we may be to adopt and adapt the letter to ourselves or others, the soul cannot attain to that knowledge which is eternal life, nor rise out of the condemnation pronounced on the carnal nature.

The advance in intellectual development and scientific attainment, made in modern time among the learned in the things of this world, the interest awakened in biblical criticism and exegesis, and the imagined aptitude of the means in vogue, for imparting a saving knowledge of Scripture, together with the popularity of a practical application of those means, all tend to draw off the attention from the absolute need of seeking for and experiencing the perceptible teaching and renovation by the Holy Spirit, and indispose to that humble silent waiting before the omniscient Searcher of the heart, indispensable to witnessing his grace to lead out of all error and into divine truth. Dependence on intellectual ability and high mental culture is well calculated to lead astray and land in error, when the religion of Christ is concerned; for as Calvin says, "By this natural wisdom, as a veil before our eyes, we are hindered from attaining the mysteries of God, which are not revealed but unto babes and little ones."

Very applicable to many of the high professors of this day are the words addressed by our Saviour to the Jews: "Search—or more properly translated—Ye search the Scriptures, for in them *ye think* ye have eternal life, and they are they which *testify of* me; and ye will not *come to me* that ye might have life." He alone is the life and light of men, and by Him only can the soul be vivified with divine life, be made to partake of salvation, and enabled "through patience and comfort of the Scriptures," to have hope. He, and not the Scriptures, is the living bread that cometh down from heaven, of which if a man eat he shall live forever. We must come to Him in the secret of the soul, as He is pleased to reveal himself, and not expect to find eternal life by merely reading his blessed declarations, and the testimony given in the New Testament concerning him; for these can make us wise unto salvation only by that living faith in him, of which He is the author, and which He only can impart to the soul.

SUMMARY OF EVENTS.

UNITED STATES.—New York and Pennsylvania, some time ago, appointed a joint commission to revise the boundary line between the two States—fixing its true location and replacing the monuments, and marking it, wherever they are displaced or missing. This commission met, and determined that each State should appoint a surveyor to go over the whole line, and report what work is necessary for a proper marking of the boundary. The commission has also determined to ask the United States Coast Survey to make an astronomical determination of four points, on the line of the forty-second parallel of north latitude, which is the interstate boundary west of the Delaware river. These points being ascertained, it will not be difficult for the surveyors to run a parallel between them.

The forest fires along the lake shores of Michigan continue, and have destroyed a large amount of property. Navigation is rendered dangerous on Lake Huron, by the smoke. Immense bush-fires are reported at Manatoulin Island, Canada, and along the north shore of Lake Superior.

The town of Mount Carmel, Ill., was visited on the afternoon of the 4th inst., by a tornado, which partook largely of the character of a cyclone. It struck the town at the south end, and passed almost due north, destroying everything in its course. Some seventy families are houseless, and 22 dead bodies were taken from the ruins. The loss of property is estimated at $500,000.

A large water spout burst near Belle Creek, in Elkhorn valley, Nebraska, flooding the country for miles, and doing considerable damage.

Very heavy rains have fallen in Western Missouri and Kansas, during the past few days, and railroad travel in various directions is interrupted. In Western Tennessee also, heavy rains and floods are reported. The loss to the lumber interests in Memphis is estimated at $30,000. The Missouri river, at Kansas city, has risen to the highest point since 1844.

A "water spout" fell near Clinton, Iowa, on the afternoon of the 8th inst., destroying houses, and sweeping away fields of grain in an area of several miles.

The French steamer Amerique, stranded at Seabright, N. J., on the 7th of 1st month, was launched from the dry dock at Red Hook, New York, where she had been repaired, on the morning of the 4th inst. She sails for Havre on the 23d.

The commander of the U. S. steamer Lackawanna, now at Acapulco, has been ordered by the Secretary of the Navy, to search for the rock on which the San Francisco struck. When the rock's locality is ascertained, it will be marked by a buoy, and notice given of its position.

A surveying party who have been measuring the principal elevations in Connecticut, have found that the highest land is Mount Brace, in the extreme northwestern corner, which is 2300 feet high; next came Bear Mountain, 2250 feet; Buck Mountain, 2150 feet, and Bald Peak, 1996 feet, all in Salisbury.

One of the assistants of the Geological Survey of Pennsylvania, reports an immense gas vein has been struck in a well about 5½ miles S. W. of Olean. The gas comes from a depth of 1180 feet, from a sand rock about 25 feet thick, and about 40 feet over the producing (third) sand of the Bradford oil region in McKean county.

The Post Office Department is in receipt of a notification from the Internal Bureau at Berne, that Persia has applied for admission into the Postal Union. It is thought likely that all the civilized governments of the world, will directly participate in the advantages of the Postal Union before the expiration of the present year. The department authorizes a direct Brazilian mail to be despatched by the schooner Jacob E. Ridgway, sailing from New York for Para on the 12th inst.

The daily requisition on the Third Assistant Postmaster-general for postage stamps and stamped envelopes, show a steady increase. This is considered in Washington indicative of a revival of business throughout the country.

On the 2nd proximo, 277 new money order offices will be established in different parts of the country: Pennsylvania will get 18, New Jersey 4.

The Freedmen's Bank property in Washington, has been offered at public sale—the bidding was slow and it was not disposed of. The value of the entire property is said to be $250,000, the highest bid $110,000.

Reports from 211 points in Ohio, Indiana, Illinois and Kentucky on the state of the wheat and fruit crops, are as follows: 179 indicate a good crop of wheat, 31 a fair crop, and 1 light, if any; 47 report a good crop of fruit, 74 fair, and 90 a light crop, if any.

The number of interments in Philadelphia for the week ending at noon on the 9th inst., was 328—an increase of 57 over the previous week. Of these 216 were natives of the U. States, and 88 were of foreign birth.

The Markets, &c.—The following were the quotations on the 9th inst. American gold, 105¼. United States sixes, 1881, registered, 110¾; do. coupons, 115; do. 5 per cents, reg. and cou. 111⅛; do. 4½'s, 1891, 107⅝. Cotton, 11¾ a 12¼ cts. per lb. for uplands and New Orleans. Flour, Wisconsin extra family, good, $8 a $8.25; Minnesota extra family, fair and good, at $8.50 a $8.75; do. choice, $9 a $9.25; Pennsylvania do. do., fair, $8.75; do. do. good, $9 a $9.12½; do. do. choice, $9.25; Ohio, do., low grade, $8.50; do. fair and good, $9; Lancaster Co. do. do., fair, $8.75; do. do. good, $9; Michigan, choice, $9, and high grade $10 a $11. Rye flour sells at $4.50 a $4.75. Pennsylvania red wheat, $1.95 a $2; Ohio do., good, $1.75; Delaware amber, $2 a $2.05; Pennsylvania white at $1.98 a $2.05. Corn, Penna. yellow, 59 a 60 cts.; western high mixed at 58 a 59 cts. Oats, 47 a 50 cts. Prime Timothy hay sells at $1.10 a $1.25 per 100 lbs.; mixed at $1 a $1.15; straw at 60 a 75 cts.

FOREIGN.—As a train load of excursionists were crossing the river Avon, near Bath, on the 16th inst., the bridge fell, precipitating the train about 30 feet into the river. It is said there were near 200 people on the bridge when it fell. Twenty dead bodies have been recovered, and several are still missing.

The West Lancashire colliers, numbering several thousand, have struck work.

There were 61 deaths from small pox in London during the past week.

It is stated in an official communication that the Suez canal, up to the close of last year, cost the Egyptian Government, in addition to the shares sold to the English government, over $71,000,000, about half of this sum being interest. This includes the cost of the fresh water canal from Cairo to Ismailia, and from that place to Suez. This enterprise so useful to many nations and especially to England, was one of the first causes of the present financial embarrassments of Egypt. It appears from a statement showing the navigation through the canal from 12th mo. 1st, 1867, to 12th mo. 31st, 1875, the entire number of vessels was 6,275. Of these 4,406 were commercial steamers, 1,107 postal steamers. The total number of passengers was 357,036.

The exhumation of the Cleopatra Needle for London has been completed. Eighteen inches of the apex are gone, and the corners are somewhat damaged, but otherwise it is in fair condition.

The deaths by the plague at Bagdad have decreased to 24 weekly.

The Madras, India, famine has brought a curious misfortune in its train. There are scarcely any leeches to be had, the tanks from which they are generally obtained, having all run dry.

Advices from China report the continuance of the terrible famine in Shantung and Chihil, with no possible means of averting the death of hundreds of thousands from starvation. Famine and a resulting pestilence rage also in Corea.

A bill introducing a new system of public instruction in Prussia, which is to remodel the famous institutions dating from the beginning of this century, has just been completed by a special commission. By the new bill the classical tendency of liberal instruction will be somewhat modified, while regarding elementary instruction, advantage has been derived from America's experience of the free school system.

The New South Wales Intercolonial Exhibition has proved, what few of the kind have resulted in, a financial success. Among the prizes awarded was one to the National Institute, Philadelphia, for operating table air pumps.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the GENERAL COMMITTEE is to be held at WESTTOWN on Fourth-day, the 20th instant, at 9 A. M.

The COMMITTEE ON ADMISSIONS meet the same day at 7½ A. M., and the COMMITTEE ON INSTRUCTION on the preceding evening, at 7 o'clock.

The VISITING COMMITTEE meet at the SCHOOL on Seventh-day evening, the 16th instant.

For the accommodation of the committee, conveyances will be at the *Street Road Station* on Seventh and Third days, the 16th and 19th inst., to meet the trains that leave Philadelphia at 2.30 and 4.45 P. M.

Philada., 6th mo. 5th, 1877.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 21st of First month, 1877, RACHEL D., wife of Isaac N. Vail, and daughter of Israel and Catharine Wilson, a member of Stillwater Monthly and Barnesville Particular Meeting, Ohio, in the 36th year of her age. She endured a protracted illness with much Christian resignation, uttering from time to time many comfortable expressions. At one time she said, "Do not grieve for me, but rather rejoice that I am getting nearer home." "It is an eternity! one long eternity of joy for this short time of suffering!"

——, on the 5th of Third month, 1877, at the residence of his son-in-law, Demsey Bundy, near Barnesville, Belmont Co., Ohio, SAMUEL SMITH, in the 86th year of his age, a member of Stillwater Particular and Monthly Meeting. His friends have the comfortable assurance that his end was peace.

——, on the 28th of Fourth month, 1877, at his residence, near Barnesville, Belmont Co., Ohio, DEMSEY BUNDY, in the 56th year of his age, a member of Stillwater Particular and Monthly Meeting. Although the removal of this dear Friend was sudden, we sorrow not as those without hope.

——, in Cincinnati, Ohio, while on a visit there, DEBORAH D., widow of Solomon Horney, in the 83d year of her age. Her residence was in Milton, Indiana, and she was a member of Milford Monthly Meeting of Friends held in or near that place. She was firmly attached to the ancient doctrines and testimonies of the Society, and the summons though sudden, we trust did not find her unprepared for the solemn change.